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LEMAR INTERNATIONAL
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Dear Chuck--

The statistic you mention originates in Jerry Rubin's DO IT! and was apparently made up, guesstimated, by him. However I consider it a reliable estimate as a minimum, based on three years of correspondence with and talking to dozens of prison authorities and drug experts, straight as well as hip. You certainly should be able to use it in this way, maybe something like "recent estimates of the number of people imprisoned for marijuana and psychedelic drugs in the U.S. run between 200,000 and 250,000."

Viz. guidance and counselling, the most relevant effect of long-term cannabis use is as a deconditioning agent; that is what is meant by the classification "mild psychedelic." Acid blows pre-conditioned responses and perceptions of reality all to hell in one quick trip, i.e. suddenly though one knows it is the drug "doing it," one perceives a liquid wall, a colored sound, a body electron-dance as a possible reality, whereas before acid, one's conditioned response considered walls solid, sounds invisible, and the body a hunk of heavy flesh, unrelated in a real way to its environment.

This effect of (usually a first) acid trip is frightening to some people, particularly those whose psychic arrangement (sanity?) is rigid and thereby threatened by sudden changes in the perception of one's relation to the universe. To others it is a miraculous, even mystical, revelation, a literal expansion of perception (psychedillik). The response to the drug-effect varies widely depending on the person's set and setting, as Tim pointed out so many moons ago.

The crucial thing about marijuana is that it is not sudden, not panicky-provoking; it is rather a gentle deconditioner. It breaks through conditioned responses slowly, with loving care; it reveals "subconscious" data, not in a geyser of electricity shock, but over a period of graduation. (A fellow communitard once said, "Consciousness is a leak in the universe.") The goddess is the same-- Kali-- but with marijuana she is gentle, while with acid she is fierce.

At this point read Harry Hermon's article on cannabis use in psychotherapy, which I am sending you (in Review #3).

The relevance of this to guidance counselling is that every counsellor should understand the relationship between two possibilities: first, that grass is the ideal background for a person to have if he's thinking about taking a stronger psychedelic; and second, that if a person starts to freak after short- or long- term marijuana use, the therapy should be anti-psychedelic, that is, it should reinforce and comfort the person in his habituated responses. In regard to the latter, the only other alternative is Blow-out, Breakthrough, which requires the care of a true genius psychiatrist like Laing.

Acid and true psychedelics should be regulated as the counter-addictive (de-habituating) agents they are. Most people in Amerikkka are not ready for a real trip; not ready to grapple with ego-loss and an influx of

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an influx of perceptual change (= reality position change); not ready for acid. But there are some few (between half a million and two million, I would estimate) who are ready for, and eager for, such experience; these are the people who take psychedelics regardless of the law. The legal way out, proposed by A. Hoffer, H. Osmond, T. Leary, and A. Ginsberg in 1965-6, is to establish psychedelic centers, i.e. supportive safe conditions in which those who want to trip may trip. With experienced people around to guide and offer counsel if need be.

But marijuana, millions and millions of people are ready for; at least 20 million, more like 30 million now in 1970, have "experimented" with pot and there must now be at least 5-7 million people in the U.S. who use it regularly. There are dangers of abuse of pot; there are dangers of use of "too strong" forms of pot, i.e. dope that's as strong in its effect as acid-- read Baudelaire or Gautier or Ludlow for descriptions of velvet psychedelic acid trips on giant doses of hashish (dawamesc). But by and large, except under battle conditions as in Vietnam, there is no need for special centers to be the only place one can go to in order to smoke pot; what is needed is legalizator.

Short of that, what is needed is turned-on psychologists-- and most psychologists in USA today are turned on-- to help smooth over the rough spots that occur during this process of gradual deconditioning, the process of learning how to smoke dope with best results and least overall debilitating effect. The easiest way for this type of set-up to work is to have experienced pot-heads available for consultation. What I'm telling you is that Guidance Counselors must have had at least as much, and preferably more, psychedelic experience as the people who are being counselled.

If this is NOT the case, then inevitably counselling becomes just one more example of ignorant, terrified, alarm-spreading and repression. Cultural genocide.

Persecution takes many forms. The most obvious type is analogous to racism in all particulars: automatic negative response to anyone waering long hair, espousing leftist or radical views, or behaving unconventionally in any way. Since the basis of the New Universe is precisely this unconventional behavior, anyone who does anything, thinks anything, or appears anyway unusual is automatically victimized by the system in which laws are conventions of behavior, rather than being, as they should be, devices to protect members of society from harmful acts. To compicate the issue, the usual victim of the system is the easiest victim; the person with the least money, knowledge, and POWER relevant to dealing with the system.

Prejudice, then, is the passive behavior responsible for persecution, the active behavior. The anti-grass laws in Amerikkka rose in the twentieth century as a direct part of imperialism (the prejudice that says White Westerners are the only enlightened beings on earth); specifically in 1911, again in 1914, again in 1916, and many times after that, when the U.S. called for cannabis to be included in opium prohibition treaties at the international level, following the American discovery that Phillipinos turned on (we power-grabbed the Philippines in 1908 from the Spanish-- Dewey at Manila Bay.). Then when Chicanos and Blacks in Texas and Louisiana began turning on a lot in about 1910, the white racist STATE governments in the dæep South began banning marijuana. (La. was first in 1927, most the rest the South by 1931.)

It was not so much a matter of being against marijuana as being against anything NIGGERS and SPICS did; and a few white highschool kids started picking up the habit, which really rang the gong.

Easy Rider, though not a great movie, at least gets some of this aspect of the situation in the South across. Genocide of longhairs is simply niggerkilling in the South. Lynch law.

In Marijuana Review #4, I present the figures for 1968 which statistically give a glimpse into the extent of this persecution. Specifically, notice that out of the Atrocity penalty list, several are in the deep south (including Texas, worst of all) and are black or Mexican-American citizens; others are hippies or students. In the past 4 years of closely observing the pot-law scene I have noticed one pattern which constantly emerges. Middle class whites can turn on with relative impunity-- with a few important exceptions like Fiedler (who doesn't turn on), the law won't bother them except almost accidentally and as an "example". But young people, hippies, political activists, and non-whites can expect to have the pot laws directed against them regardless of whether they turn on or not!

In other words, FIRST: the pot laws were originally founded on racism and that kind of prejudice against people doing anything the white middle class power structure considered unconventional; SECOND: enforcement of the pot laws, today more than ever, is still based on racism and this kind of prejudice. That is the way prejudice has become legal persecution in the pot scene. Then it is complicated ad infinitum by various horrendous specific examples, repetitions, modifications, patterns, and specifications that emerge. For example, celebrities usually get off very lightly even when caught air-tight with dope, unless they are drug celebrities, e.g. Leary, in which case they are stomped on with a vengeance.

As more and more white, middle-class (originally) kids discover the realities faced by ghetto-dwellers traditionally, the more the revolution grows. Blacks, for example, have known about the prejudice and persecution of pot laws in US. since the late 1920's; and have known the incredible New World, expressed originally in New Orleans jazz, that habitual marijuana use reveals. (Check out titles of some early jazz: Louis Armstrong, MUGGLES, 1927, is the best of the early jazz dope songs.)

When a person comes in to see a counsellor he is admitting that he (or she-- for psychoanalysis and "guidance" is as sexist as everything else conventionalized in present society) is in trouble and is seeking help. Traditionally this is where guidance differs from penology; the distressed person voluntarily seeks guidance. But more and more, as psychiatry and psychology has become conventionalized, particularly in educational institutions, the difference becomes less and less. Soon a "patient" in a mental hospital, or a student involved in "counseling" discovers that his position is exactly that of a prisoner; he or she is caught in the conventionalized system which automatically defines the Seeker-For-Help as a Criminal, one who Is to Blame. The system presents only one image of such a Seeker, and thereby victimizes him.

This basic flaw in conventional counselling must be obliterated before effective guidance counselling can take place. The present heavy prejudices of ordinary psychiatry-- that young people know less than old people, that dope-smokers are by definition in trouble in the first place, that a young man or woman who comes into a guidance center for help has done something wrong-- must be overcome. This is especially true where drug "therapy" is concerned. If it continues to victimize the drug user by casting him in automatic role of wrongdoer, it will be no more effective than imprisonment, in solving the problems of drug use and abuse. If guidance is aimed only at getting the "wrongdoer" to stop using drugs, it is bound to fail; for that approach simply avoids ~~of~~ the problem. The problem is HOW TO use drugs

If, however, counselling is aimed at helping a person understand HOW TO use drugs (here I refer to counter-addictive drugs, of course) beneficially, then it helps instead of hurting. It liberates instead of imprisoning.

Well. I see, Chuck Ream, that I've used you as a foil.


I've been trying to write a chapter for a book called WHAT DO WE DO ABOUT DRUGS, and wasn't getting along very well with it. Then your letter came and I just started rapping all this shit out to you, it's much straighter and neater than the article I'd started; so the obvious thing to do is to re-write and expand this letter for my article.

Thank you for assistance.

You are welcome to use anything herein you like, if you direct quote attribute it to me please. Also anything from the Review, please attribute to the author if listed or to the Review if not.

Cheers, stay high--

peace trees, the poets sing
pipe & gun are crossed



Mike Aldrich
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